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the turning points, when wind and weather decide the fate of the harvest. These aspects of the material life of the Santal are sought to be guarded by appropriate ceremonials and rituals to the tribal deities, so that the beneficent may protect the harvest, and the malevolent *Boŋgas* may be shorn of their malign influence. These sacrifices and libations to deities and ancestor-spirits are closely associated with all Santal public festivals, when, with community feasts, they ensure their material and spiritual well-being in a co-ordinated and organised ritual.

Various are indeed the risks with which the tribe is threatened. Rain may not fall in season ; there may again be too much of it. Locusts may eat up the corn grown, and as the people look up to these baffling mysteries of existence, they look for confidence, and want to secure good luck for themselves and their tribe. Through these festivals, the Santals want to establish a communion with the super-human powers, by first of all propitiating them with the hope that they, in their benevolence, may influence the destinies of the tribe at such turning points in the material life of the tribe.

All these religious worships attached to the festivals are community worship. While in the midst of such festivals and attendant invocations to deities, the Santal feels elevated out of this ordinary

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105 796 • 78 182 day-to-day life into a region of emotions which enables him to establish a sort of a link with the invisible presiding deities of the tribe. So economic factors are linked with social ones, and religion and religious practices are inter-related to strengthen social ties, which the Santal prizes above everything else.